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vague term in Mr. Crawford's sub-title, seem to be claimed as sources for his book, and yet he would be the first to disclaim having approached them at any but a respectful distance, through the eyes of modern writers like the "learned Baracconi," whose book on the Regions of Rome he follows in his arrangement and often quotes in his stories. What a wealth of anecdote could he not have garnered had he been a historian instead of a *raconteur*, and gone to the "Chronicles;" connecting the pages of ancient Roman history with the relics of the city, weaving around churches, monasteries and streets the magic of early and medieval legends and stories from the Lives of the Saints, from the "Liber Pontificalis" and old historic texts to whose plain accounts he could have lent the magic of life and color!

A. L. FROTHINGHAM, JR.

Die Griechischen Christlichen Schriftsteller der ersten drei Jahrhunderte. Herausgegeben von der Kirchenväter-Commission der königl. preussischen Akademie der Wissenschaften. *Hippolytus Werke.* Erster Band. Exegetische und homiletische Schriften. Herausgegeben . . . von G. NATH. BONWETSCH d. u. o. Professor der Theologie in Göttingen und HANS ACHELIS, Privatdozent der Theologie in Göttingen. (Leipzig: J. C. Hinrichs. 1897. Pp. xxviii, 374; x, 309.)

PATRISTIC research stirs in many a religious reformer an echo of the old complaint: Earthquakes in Lisbon *et l'on danse à Paris!* Such an impatient spirit should heed the prescription for flagging religious zeal offered by so bold a scorner of dead tradition as Paul de Lagarde. Whatever success Germany has had in politics, he declared, sprang from the documents of the *Monumenta Germaniae*, and the great advance in knowledge of ancient history, philosophy, and language was due to the men who gathered Greek and Latin inscriptions or issued the Berlin text of Aristotle. "An edition of Origen, of the various *Parallela Sacra*, of Cyril of Jerusalem, of Makarius and the Fathers of the desert, of the great scholastics, would affect religion as those monuments affected patriotism, as the Berlin Aristotle and the *Corpora* affected the philology of the ancient languages" (*Memoir*, p. 175). This opinion lends interest to a great undertaking of German scholarship the first fruits of which are presented in the volume here considered.

In 1891 a Church-Father Commission was appointed by the Prussian Academy of Sciences to collect and publish all the literary monuments in Greek, except the New Testament, of the earliest Christianity and the growing Catholic Church to the time of Constantine. Even late Jewish works of Christian currency or Christian redaction are to be included and wherever the Greek original fails the ancient translations will be given. The execution of this project has been aided by an endowment belonging to the Academy: the Hermann und Elise geborene Hackmann Wenzel-Stiftung. The series will be complete in some fifty volumes and will be

finished in twenty years. That vast labor and restless enthusiasm have been called into play is evident by the two massive volumes of the History of Early Christian Literature edited by Adolf Harnack as a guide to the enterprise and by the studies in literary history now appearing from the pens of the editors and others in the *Archiv für die älteren christlichen Schriftsteller*. Were Lagarde alive he might complain again of the intolerable monopoly of the Berlin Academy. His comfort would have been the fact that the first volume is the work of scholars in Göttingen, Bonwetsch and Hans Achelis.

The series opens proudly, for this first volume is more than a critical edition of familiar matter. The first part is an *editio princeps* of Hippolytus's Commentary on Daniel. This very early exegetical work with its riotous typology having been superseded by Theodoret's commentary, only scattered fragments were accessible, until in 1885 Georgiades published the whole of Book IV. Although much of the Greek is still missing completeness is now obtained by the translation into German of an Old Slavic version. Where the Greek is preserved some peculiarities of the Slavic appear. In IV. 19 we read of revelations in dream of the speedy approach of the Advent causing the brethren to neglect their farms. When the prediction proved to be erroneous, the Greek informs us, maidens married and the men went to their husbandry. According to the Slavic version, the nuns married and the monks took wives. Chronology had few problems to the medieval scribe.

The rest of Bonwetsch's contribution is a collection of fragments on the Song of Songs, one in Greek, the rest in German translations from Slavonic, Armenian and Syriac sources. The second half of the volume, edited by Achelis, consists of the tract on Antichrist and a mass of exegetical and homiletic fragments, not all in Greek and certainly not all genuine.

The text of Hippolytus is evidently a complicated problem and it is far from clear that the fuller provision of manuscripts has enabled the editors to present a more accurate text than Lagarde printed. His edition is not wholly supplanted. The omissions of the Chigi fragment of the commentary on Daniel are now made evident; but as they were mostly omissions of Daniel's text or material from I. Maccabees the simplicity of the Chigi text in some important passages is not therefore rendered suspicious. In the case of Dan. iv. 23, Bonwetsch prints the fuller text with the date of Christ's birth as December 25, but the note accepts the reading of the Chigi fragment as more original, a reading without the Christmas date. It seems clear that amplification and embellishment, though not doctrinal interests, have been motives at work. A passage from De Antichristo III. may illustrate Lagarde: "I beseech you to strive with me in supplication to God. You seek to get (learn) how of old the Word of God, himself again the servant of God, of old the Word, gave revelations to the blessed prophets." Achelis: "I beseech you also, Theophilus, to strive with me in supplication to God, in order that what of old the Word of God revealed to the blessed prophets, now him-

self again the servant of God, being of old the Word but now also manifested in the world for our sakes as a man, He may make clear to you through us those things which you seek to get through prayer to Him." Syntax and context suggest interpolation.

Doubtless special studies in doctrinal history will be evoked by this publication. The narrow but fervid interest here shown in the realistic notion of a physical redemption prepares the student for a proper appreciation of Augustine's influence over Western religion.

F. A. CHRISTIE.

Die Christenverfolgungen im römischen Reiche vom Standpunkte des Juristen. Von DR. MAX CONRAT (COHN), Professor des römischen Rechts an der Universität Amsterdam. (Leipzig: J. C. Hinrichs. 1897. Pp. 80.)

UPON such a subject as the persecutions of the early Christians a professor of Roman law should be particularly qualified to speak, and the author of the present work may be assured of a respectful hearing from all students of ancient church history. The advantage that may accrue from approaching the matter from the standpoint of Roman law was shown by the notable article by Professor Mommsen in the *Historische Zeitschrift* for 1890, entitled "Der Religionsfrevel nach römischem Recht." That article completely revolutionized traditional conceptions touching the causes of the persecutions and the methods of procedure against the Christians. Professor Conrat acknowledges his indebtedness to Mommsen's article, upon which his own work is based, but he has evidently done careful and independent work in the sources and he believes that he has reached new and important results. We regret that we are unable to agree with him in that belief. His book has a distinct value because of the numerous quotations from the sources and the elaborate discussions in the notes, but we fail to see that he has contributed anything of importance to our knowledge of the subject. Indeed it seems to us that at some points his treatment marks a distinct step backward.

The author is undoubtedly correct in taking the position that no general law or imperial edict against Christianity is necessary to account for the persecutions and that no such law was passed or edict published during the first two centuries of the Church's life. But when he attempts to find the cause of the persecutions in the actual or alleged violation by the Christians of some other specific law or laws or in their commission of some specific crime he is certainly on the wrong track. He refers in a note to the extraordinary police jurisdiction of the Roman governors—upon which Mommsen rightly lays stress—but he fails to recognize its bearing upon the subject in hand. Thus he says on p. 21 that it is certain "dass die Zugehörigkeit zum Christenthum als solche bez. das Christenthum als solches niemals verboten und darum niemals verfolgt resp. bestraft worden ist." The conclusion of this sentence (the italics are ours) indicates an entire misapprehension of the real situation. As a matter of